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Lessons from David.

A SERMON BY DR. JOSEPH PARKER, OF LONDON.

You all remember the trouble which David had again and again, with King Saul. For reasons which are obvious upon the narrative, Saul sought repeatedly to take the life of David, whom he once loved with a father's idolatrous fondness. He pursued him upon the mountains, he followed him into the caves, he did everything in his kingly power to inflict undeserved and fatal punishment upon David. Upon one occasion a young Amalekite came to David and told him that Saul was dead. David then questioned him as to the manner of his death, and the young Amalekite said that, as he himself was upon the mount of Gibon, he saw Saul hard pressed, the chariots and the horses and the enemy were quickly following, and Saul begged the young man to stand upon him and kill him, that he might not fall by the hands of the enemy. The young man accepted Saul's suggestion, and killed him, and then ran to Ziklag to tell David that his enemy was dead; and instead of being pleased with the tidings, David charged him with having put forth his hand and destroyed the Lord's anointed, and he called for his young men, and told them to fall upon the Amalekites and smite him till he died for that he had touched God's own king. We praise Caesar for slaying the man who brought intelligence of Pompey's death; let us have some reverent regard for this passion in the heart of David of loyalty and all but adoration for the man who was King of Israel.

Those who did not understand David, who took narrow, and partial views of his character, imagined that they could always please him by relating some misfortune that had befallen the house of Saul. King Saul had a son who was of weak mind and of weak body, inanimate, dependent largely upon others for all that he was and did—especially dependent on his uncle Abner. This man was accustomed to take a midday sleep. He went up into his room one mid-day to slumber, and there went in upon him two young men, Baanah and Rechab by name, and they made as though they would have fetched wheat from the royal residence, and when they found Ishboseth asleep, they smote him under the fifth rib and beheaded him, and ran through the plain all night until they reached Hebron, and when they found David they said: "The Lord hath avenged his servant; here the head of the son of King Saul." This brought the circumstance already related to David's mind. He said: "Behold a young man said to me 'Saul is dead,' thinking he had brought good tidings. I took hold of him and slew him in Ziklag, who thought that I would have given him a reward for his tidings. How much more when wicked men have slain a righteous person in his own house upon his bed? Shall I not therefore, now require his blood at your hand, and take you away from the earth?" And he slew them, and hanged them up over the pool of Hebron—hanged the men who thought he had played a trick in his favor, and to have courted his patronage by slaying his enemies.

What is there in this tragic history that touches our own life. Written broadly across the face of the story is this remarkable truth, that they who would do a mean trick for you are capable of doing a mean trick against you. That cat's paw of yours may one day turn round and

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## THE BAPTIST RECORD.

Write communications for the paper and business matters on separate pieces of paper.

In all business letters be sure to give both your post office and State, writing all in a plain, legible hand.

### JOB WORK.

All kinds of Job Work, not inconsistent with the character of the paper, executed in good style and on moderate terms.

Entered at the Post Office at Jackson, Miss., as second class matter.

untrue. It is a grand argument for Christianity for Christians to suffer much for each other. It is an argument that no infidel can refute.

Let us therefore, dear Christians, cultivate love for one another. Let us be gentle and affectionate to the weak brethren. Let us help them bear their infirmities. Let us suffer for each other. It is grand; it is sublime, it is Christ-like to suffer agony for another. That Christian who is willing to undergo torture for his brethren, who agonizes in prayer for them, who drinks their cup of gall for them, has made a great stride towards perfection. Selfishness has been dethroned in his heart, he is happier in suffering for Christ than in suffering for himself.

RosALINE MORRISON.  
Raymond, Miss.

### An Incident.

In a town in Mississippi, that for the present shall be nameless, not long since, there were two sermons preached by a Baptist preacher, that created something of a sensation among Pedo's. A physician, a pleasant man of very strong Baptist propensities, and withal, a very fine Greek scholar, lives in that town; this physician has a Methodist teacher boarding with him, who is also a fine Greek scholar. Sometimes after the two sermons in question, and the above, scripturists spend more money for whisky than he does to give the gospel to the perishing millions.

Dear Christian friends, it is a nice thing to be a Christian. We must keep in that narrow way, yet upon the "king's highway." Therefore, let us lay aside every weight and the sin that doth so easily beset us.

Can a Christian, in the face of the above, give up whisky than he does to give the gospel to the perishing millions?

Dear Christian friends, it is a nice thing to be a Christian. We must keep in that narrow way, yet upon the "king's highway." Therefore, let us lay aside every weight and the sin that doth so easily beset us.

Our lives should be living epistles of Christ, known and read of all men.

Let us no longer indulge in those practices—that estrange us from God.

"Abstain from all appearance of evil, but ever follow that which is good, both among yourselves and all men."

W. L. H.

### Bearing Each Other's Burdens.

"Bear ye one another's burdens and so fulfil the law of Christ." This is a beautiful passage of Scripture. It teaches Christian love and sympathy. The idea is that Christians' lives should be so interwoven with each other; that their hearts should be so knit together in love, that when one is in trouble the next should feel it acutely as if it was his own trouble. To do this Christians should confide in each other. The troubled Christian should pour into the ear of his fellow Christian his troubles of whatever character they may be, and they to whom those troubles are confided should help him to bear them.

If there is a brother who is weak and falls into sin, the rest of the brethren should help him to bear his infirmities. They should pray constantly for him. If there is a brother in adversity, they should be in adversity with him. If there is one in sorrow, their souls should be afflicted and mourn also. If there is a brother who is punished with the lash of persecution, the rest of the brethren should take the lash in his stead. This is what bearing one another's burdens really means, and this is what binds Christians' hearts closely together.

It is beautiful for Christians to suffer for each other. It is sweet to have our brothers help to bear our infirmities. It is precious to have them minister the balm of comfort to our bleeding hearts. It is sweet to have them lift the crushing burden from our weary shoulders and bear it upon their own.

Some may ask how Christians do this; if our hearts are dwarfed by selfishness and hardened in sin, we are not willing to suffer for others. But if the love of Christ dwells richly in our hearts, love for his children will naturally spring up in our bosoms and our hearts irresistibly go out in sympathy for those whom we love. Reader, have you never seen those whom you intensely love, in sorrow, and have you not immediately felt a kindred sorrow in your own heart?

There can be no love existing between a people or persons, if they do not sympathize with each other. Sympathy is the offspring of love. We are willing to suffer for those whom we love. We are glad to pack their burdens for them.

It is dismaying to Christ and His holy religion for Christians not to love each other. If they do not love each other they say to the world, religion is false and the Bible make it an umbrella."

R. E. MELVIN.

fasten its claws in your flesh; that clerk who will do anything that is dirty and mean in your interest and chuckle and laugh over it, will one day put his hand into your cash-box and rob you. What don't you see that? Do you suppose that a man can be half-devil and half-divine? Half-devil towards others and half-divine toward yourself? Why do you keep such men about you? You say you will employ so-and-so, capital fellow, trustworthy servant, he is the man who will carry out all your mean and detectable tricks, and do with a right, true cunning, and accomplish a very wonderful success in your interests. So he will, but as surely as God is in heaven, he is capable of picking your pocket and blighting your character, forging your name and bringing your family to ruin. Dismiss him, expose him, show him that you see through him—body and soul—and understand his corrupt genius and method too well to be deceived, by them any longer.

This was the large and true view that David seemed to take of these men who brought him tidings, which they thought would have pleased him. He said: "They are essentially mean men; their meanness in this case counts for me, but I will none of them—hang them, drown them, burn them—they only want to do me harm." Then you see that David seemed to take of these men who brought him tidings, which they thought would have pleased him. He said: "They are essentially mean men; their meanness in this case counts for me, but I will none of them—hang them, drown them, burn them—they only want to do me harm."

The next lesson that I see written upon this narrative is that it is not enough to be clever in life—we must also be right. There is nothing more contemptible than cleverness when it is dissociated from integrity. I always endeavor to avoid a merely clever person. Cleverness is a two-edged instrument; cleverness is a word you may apply to a thimble-rigger. Keep the word cleverness for very small occasions and for very small persons. Associate it with moral sensibility, associate it with the moral virtues, and it becomes proportionately dignified. Now, is your trade, is your purpose, is your programme, is your policy, is your set in life right? Then you have succeeded, even before you have begun. I have seen many a card-house blow over; I have seen the rate enter many a knave's castle and eat it all up. If you are wrong you are carrying the enemy in the ship, and the enemy will not awake until you are in mid-ocean, and then the enemy will sink the vessel. Be warned. Believe the voice of history; do not suppose that all this history is so much waste; it is the voice of human experience, and no wise man can afford to neglect the accumulated testimony of the experience of the race.

Behold the contrast between nobleness and baseness as soon in David and in those who brought him tidings concerning the fate of Saul, and the ill-luck of his child. There are moments when a man is almost God, and it was so with David in this case. He had his moments of freshness about Saul, and his moments of supreme fear, but in his heart he loved the grand old King of Israel, and where there is a supreme love it rises above everything, and sacrifices everything that would oppose its sovereign sway. Why, David never would touch Saul harmful. You remember the occasion when Saul was in his power, when David arose and cut the skirt off of Saul's robe, and when Saul had gotten away some distance, David cried after him, "My father," and the mighty Saul looked back and said, "Is this thy voice, my son David?" And David said, "See behold thou hast been in my power, to-day and I not right. I urge you to make as you possibly can—get all the money you legitimately can make, but let every shilling be honestly won. You will find far more spending money in it than in money that is feloniously pocketed.

You boast that you deceive many people. If you could see yourself in the light of heaven, you would wish to be blind forevermore. You count every night how many persons you have misled; you say first of all what you said, then what they said, then how happily you retorted, and then how inequently they asked a question; then, how like a flash of lightning you replied, and the conquest was yours. There is no such foul enough to be employed in the writing of such a tale. The first thing you have to make out in all life is what is right. That ye may be sincere. What does that word sincere mean? It is two Latin words, in one, and it means without wax—a term employed in describing the quality of honey without wax. Or it is a Greek word, which refers to porcini, and the meaning of it is that, if the chime be held up between the eye and the sun, it is sincere, without speck or flaw or breach. I

Have you any supreme love? Is your heart ever washed by a great tide of loving emotion about any man, woman or little child? Then blessed are ye that river runs sometimes and submerges the whole life, and bears away all the ill-thinking and ill-behavior of many days. Do not allow your emotion to be talked down. Do not allow the fountain

of your tears to be sealed up, so that heaven. We may rejoice with them it cannot be broken on any occasion. I like to have my heart sink under its own tears sometimes; it comes up out of that baptism sooner and fresher than ever.

### New Landmarkism, "Denominational Tightness."

I have just looked over the Record brother Gambrill.—It is regretted that the great Baptist family do not see eye to eye in all things that effect our fellowship. The lack of this essential militates against our peace, and steady march in the ways of our denominational progress. The reason that such is the case is that there is a very great difference between the two extremes, the one being the other in unity—inited in love, in desire of work. For this we must pray and labor, and God will overrule the efforts of any who may endeavor to prejudice the people against the consummation of such a noble and God-honoring cause. Go on brother Gambrill, let us all go on.

O. D. BOWNS.  
State Line, Miss., Oct. 30, '80.

NOTE.—The Scriptures no more require two ministers to constitute a church, than that they require one hundred and two. In fact, ministers do not constitute churches; baptized believers constitute themselves into churches. Ministers may show them how and otherwise assist; but that is all. This oversoundness is unsoundness. What right have we to demand what the Scriptures do not,

What right have we to demand what the Scriptures do not?—Ed.

### A Question of Order.

Bro. Gambrill.—I have just read your opinion on the 17th Art. of Rules of Decorum of the Mississippi Association. I appreciate your frank expression. Hope brother Hardy will favor the Record with his views upon the question under consideration.

I beg the privilege to express my own opinion, especially as I differ with brethren in the Association; but with the full understanding that one would be the last; that no more churches would be received into the body of constituted as that one had been. Well, well! When all the statute book of Zion did these brethren learn so much? Surely they have gotten hold of some old Baptist usage in some localities, and have made gospel law out of it. Is this not another New Landmark? I have thought that where even two or three brethren having the essentials of church membership, who believed it to be the interest of the cause of Christ, in the spread of the gospel, and their edification to do so, could organize themselves into a local church and thus be thoroughly scripturally organized, although there were not an ordained minister in a hundred miles of them. Let the brethren of that association investigate the Scriptures.

Again, not far from the place where the foregoing took place, but in another association, the Methodists held a meeting in a union house of worship, and during the meeting a lady presented herself for admission into that denomination, professing conversion to God, and while she was being greeted with feelings of love and the hand of Christian fellowship (not church fellowship, as explained by the preacher) was being extended to her, a few Baptists, in the fulness of their hearts gave her the hand also, as well-wishers for her future happiness as a repenting, believing soul. Well, it came to pass that at the next conference of the church to which those brethren belonged, the charge of heresy was preferred against them. If this is not so, in what does it exist? The power delegated to the messengers by the church is to counsel together in regard to the common interests of Zion. That power terminates with adjournment. The churches are dead to any succeeding advisory council unless they voluntarily remain themselves in that counsel.

My opinion is that a Baptist association is composed of delegates present. Those churches that are not represented, are ELIGIBLE to form a part of it, if their credentials were accepted by any former association. But such churches are not members of a body in which they have no representation. They are absolutely voiceless so far as the measures of the association are concerned. If no one will doubt this, they do not help to exert moral influence to submit resolutions, to appoint boards, to contribute funds for various purposes which the association seeks to promote. They are dead, in every sense to the body.

When the association adjourns it ceases to exist. Especially is this true of advisory bodies such as Baptist associations. If this is not so, it is difficult to understand why it is.

But the bodies have general rates for their government, for the election of officers, and the objects to be promoted. None of them must infringe upon the internal rights of the churches. In short, no association can bind the churches to any measure adopted. These rules are sometimes styled a Constitution, and as in the Mississippi Association, Rules of Decorum and Gospel Order. What this title means, is beyond my comprehension. As the association is powerless to bind the churches, it is certainly competent to adopt its own rules for the election of officers, and those measures which it will seek to promote through the instrumentality of advice. It seems to me quite obsolete, not to say, quite childish, to consult the churches, whether the association, as an advisory body, shall adopt rules for its own government and for those measures upon it which it proposes to give advice.

I would emphasize the fact that an association can only advise—it can never legislate. For the sake of illustration, let us suppose that the measure upon which the association had been accustomed to give advice were formulated into

three rules as follows: 1. an anti-mission rule; 2. an anti-ministerial education rule; 3. an anti-education rule.

An amendment is offered for the repeal of these rules, and other rules are proposed by which the association claims the right to advise favorably upon important and holy measures.

Nothing is contemplated except a forward movement in the right direction.

Will Christians play cards for amusement? if they do, why not drink whisky for the effect? The drinking of strong drink is most emphatically interdicted in the word of God, yet not more so than card-playing.

Dose not card-playing have the appearance of evil? Most certainly it is. My dear Christian who is willing to undergo torture for his brethren, who agonizes in prayer for them, who drinks their cup of gall for them, has made a great strides towards perfection. Selfishness has been dethroned in his heart, he is happier in suffering for Christ than in suffering for himself.

They are stepping in your tracks. They may be gamblers or drunkards, through your influence. Bring up a child in the way it should go, and when it is old, it will not depart from it. If you want your boy to go in the right way, go that way yourself. It is a worldly amusement. "Be not conformed to this world." Much precious time is lost.

"Occupy till I come." The time lost is but taking so much bread out of the children's mouth.

## THE BAPTIST RECORD.

J. D. GAMMELL, Editor.  
CLINTON, MASS.

JACKSON, MISS.,  
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### TERMS of Subscription.

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### In the Market.

We have had an experience. We went into the market to buy a coat. Our mind was set on a good coat, but we did not wish to pay very much for it. A good coat cheap was the thing wanted. But after much trying the good coat cheap could not be found. Then we fell to the saloons and it came in mind that never a good pair of shoes, or a good hat, or knife, or coat, or anything else could we find, but that the holder asked a good price for it. Why are people so unaccommodating? We pondered. Why not accommodate such people as ourself. Now here it is, we need a coat, these merchants are professedly our friends; we like them at any rate, and yet not one of them will sell us a good coat for a little price. They say, if you wish a cheap coat here is one, but then it is not a good one, and it does not suit. Merchants are so unaccommodating. Why can't they do business with very large class who have good taste, are judges of goods and wish excellent articles for a little price? Any merchant who will sell first-class goods at the price of the work class will have plenty of customers. We will guarantee that.

Where is the merchant? Are there no clever merchants who will sell fine beaver overcoats at \$5.00 each, boots, the coat, at \$2.50 a pair? We?

Well, we meditated further on the subject, and thought, perhaps, the merchants were not so selfish or bad after all. Maybe it costs a good deal of time and labor to make good things, and men, who make these good coats, hats, etc., must live on their labor. If a good coat requires in the making twice as much time and labor as the sorry one, then it is not so unreasonable if twice as much is asked for it. That being true we have an explanation of the conduct of merchants, and we can see how, the world over, people who have good things must pay good prices for them.

But as we further thought on the subject, it occurred to us that we were close on the track of a standing trouble in Zion. Here is the substance of a letter received at this office, and it is one of many: "Dear Bro.—Our church needs a good, strong, active preacher who can stir the people up. Can you tell us where to find the man? We can't pay much of a salary, but we need the man. We want a man who will preach for the good he can do, and not for 'mofey.' No, we know of no such man. It is precisely the case of the coat over again. The man who is active in the ministry, who preaches strong sermons, that stir the people up, is the man who gives much time and labor to his sermons. He is not the man who gives most of his time, and thought to farming, or some other secular business. Hence the active, strong preacher must be supported. He cannot work like a dray horse and live like a town calf, just as long as good coats, hats, boots, etc., cost good prices, just so long will good, strong preaching cost churches considerable money. There are all sorts of coats at all sorts of prices; and there are all sorts of preachers for all sorts of pay. The short of it is, we can have any quality of anything we like; but no where as a rule, can we have good things at little prices. It requires time and labor to make a good coat; it requires time and labor to make a good sermon. The workmen in both cases must be supported while they work. So endeth the lesson."

### Correction.

The *Baptist Reflector* of this State the Mississippi Record, and *Biblical Recorder* of North Carolina, persisting as they do in mis-stating the report of the committee on destination, presented at the last session of the Big Hatchie Association, also the contributions of that body to benevolent objects, I appeal to the magnanimity you have lately manifested toward us to assist me in correcting the mis-statements they seem to do in light of mine.—J. R. Graves, in *Religious Herald*.

To our part of the mis-stating, we have only to say, that we quoted from the *Reflector*, and that that paper has recently reaffirmed its statement, and says brother Graves put the area of destination at twelve hundred, not two hundred miles, a speech and illustrated it by a figure. We can only leave these two points to settle the point between them, supposing that there is a mistake somewhere, unintentionally made. In his statement to the *Herald* brother Graves reports a good deal, that the Big Hatchie Association has done, or promised to do since we quoted from the *Reflector*.

We are glad to note the promise of improvement. But even up to the meeting of the Association, later by some weeks, than our quotation and comments, the whole amount given by the sixty churches of the body for associational and state missions was \$367. This, to our mind is pitiful. It seems to us that any defense is impossible. There less than seven dollars to the church is great neglect of the chief work of the churches.

We have this, further from the author:

"The editors of the *Herald* can say that all our strongest churches in the towns and cities, within the limits of the Association, have lost fully twenty percent of their financial as well as numerical strength during the past two years from the effect of the yellow fever. The Mississippi Record sneeringly says this is the Association of which the editor of *The Baptist* is a member and moderator! That honor is indeed ours, and in the circumstances we think we have abundant cause to be proud of so noble a body."

Did the *Racoon* snare? Maybe we did involuntarily; for, to speak plainly, when we behold sixty *messy* Baptist churches lying in a remarkably fertile country, having great destitution in the midst and around them, giving after the fashion above mentioned, our nose always tends upward. But we had a reason for making the quotation and comment. We do not believe that the Big Hatchie Association is less missionary than other associations, nor do we believe that Tennessee Baptists are less missionary than Virginia or South Carolina Baptists. They have been misled. Brother Graves has given them too much of several new landmarks and not enough of that old, broadest and plainest Landmark of all—missions.

It is proposed now to raise by this same body \$2,000 this year. Let us be done and our nose will come down. But the very proposition to go from \$367 to \$2,000 is a confession of past neglect.

### Demonstrations.

Some of our brethren are experimenting with pleasure on some demonstrations of our theory of baptizing. With that good notion and desire to please, for which the editor of the *Record* is so conspicuous, we will cite a few more demonstrations, we mean, with wisdom from above to carry out in the form of laws of the kingdom. They will find plenty of demonstrations there which it is hoped they will enjoy as we do.

And next, we call them to a demonstration of more modern date—the planting of the first modern Baptist church in England by a preacher baptized in Holland, who baptized some thirty others, and according to Ray, thus constituted the mother church of England and America.

The baptism of Onken and six others by Dr. Sears, from whom have sprung over one hundred thousand Baptists in Germany and adjoining countries, is another beautiful demonstration. The missionary churches of India, Africa, China, and indeed throughout all the world are so many demonstrations of our theory. And still more, the thousands of soldiers baptized in the army by such men as Elders M. P. Lowrey, J. B. Scarry, A. A. Lomax, L. Ball, J. J. D. Ronfro, and others who are now among the most pious laymen, deacons and preachers in the churches presents another lovely demonstration of our theory, which Paul, Philip and others practiced upon. We see in all this unlimited opportunity for our brethren to demonstrate and rejoice. They will certainly be happy if they enjoy these numberless demonstrations half as much as we do.

### The Open Conflict.

Hitherto the friends of temperance have been compelled, in a large degree, to fight the whisky traffic in the dark. Petitions could be, and were, circulated quietly and men would sign them without the fear of exposure. One of the good things done by the last Legislature was to pass a law that the names of the signers of petitions should be published so that there could be no forging of names, and the abettors of this abominable business would be compelled to face an enlightened public opinion for their conduct. This threw the conflict open. The friends of morality and good order now know exactly who are on the other side. We know who favor opening these pestilential fountains of all iniquity, and we can act accordingly. This is a great point gained. The open conflict began with this month. We notice in our city papers a list of names signed to a petition to issue license to keep a saloon. Reading over it we

recognize the names of many leading merchants, men who ought to set the world a better example of good citizenship. But more vastly more, we see the names of not a few professors of religion, Baptists, Presbyterians, etc. What then professing godliness, aiding and abetting men to corrupt society in general, degrade men, ruin homes, break the hearts of wives and tender children, and finally damn the souls of men! Tell it not in Gath. What will the churches do? Shall we be confronted with the sneer, "your members are in collusion with the groggy men." We were never clearer on any point than that every signified to these death rolls should be required to publicly acknowledge his sin and promise not to repeat it, or go out of the church. Is this radical? Yes, and let it be so. A radical reformation is one which aims to cut the evil up by the roots. No other sort will avail in this case.

This simple question for our churches to answer is this: shall men have fellowship in the church and fellowship with the saloon men in their business at the same time. Our answer is recorded. What say the brethren and the churches?

### Questions.

*Mr. Editor:*—Far back in ages past when answers were required to prominent questions, resort was had to prophets and seers; and after that the far-famed oracles at Ephesus, Delphi, and the Priests of Isis, gave responses to the gravest questions that then agitated the bosoms of men and priests. In the present day we have no oracles and mysterious questions that we wish solved, we said up at once to our editors, who sitting on their tripod thrones are supposed to utter responses, as wise and majestic, and far more sensible than those which came from the sacred precincts where Olympian Jove reigned in deep and solemn majesty. In imitation, then of this very ancient custom, the undersigned propose to you, as editor of the RECORD, the following plain questions.

1. What is understood by the term "desertion" as applied to places supposed to enjoy no gospel light?

If a neighborhood is well supplied with churches and ministers for whites and without any religious facilities for the blacks, is it in a state of desuetude or not?

3. If a town or neighborhood is without Baptist church or minister, but with plenty of Methodist or Presbyterian preachers, is it in a state of desuetude?

4. Is it proper and courteous for a Baptist minister who has been invested with the title of agent by some board to obtrude himself upon an association, convened purely for religious purposes and business, to monopolize the time and engross the interest of the people upon a subject foreign to the one that has drawn them together?

5. Would it not appear more courteous for the said agent to make his own appointment, when he could not find persons as are in full sympathy with his mission, thus leaving the Association alone in its liberty to transact its own business, and to do its own preaching?

6. Are non-societies who allow themselves to be thus hood-winked in sacrificing much of their liberty in permitting such practices?

Respectfully yours,  
J. R. GRAVES.

### ANSWERS.

We have never supposed that our opinion on a question would go very far towards settling it. The editor of the *Record* objects to being regarded as anything of an oracle or authority. We simply give our opinion sustained by such reasons, scripture or facts as are at our command. We will do our best to answer the foregoing questions, but without any idea of settling them.

1. There are degrees of desuetude. Some places are totally desuetate, others more or less so. Where there is no gospel light there is total desuetude.

2. So far as the blacks are concerned the neighborhood is desuetate. There ought not to be any such places in this country. Where the thousands of soldiers baptized in the army by such men as Elders M. P. Lowrey, J. B. Scarry, A. A. Lomax, L. Ball, J. J. D. Ronfro, and others who are now among the most pious laymen, deacons and preachers in the churches presents another lovely demonstration of our theory, which Paul, Philip and others practiced upon. We see in all this unlimited opportunity for our brethren to demonstrate and rejoice. They will certainly be happy if they enjoy these numberless demonstrations half as much as we do.

3. As far as the Devil is concerned he is the Devil a self-existing spirit being?

2nd. If the Devil is a spirit created by God, who like man sinned and fell; is God in any manner chargeable with the evil influences of that fallen spirit, any more than that evil propensity of fallen man?

### INVESTIGATOR.

1. We do not know much of the Devil, but God only's self-existing. If God did not create the Devil then he is under no obligation to obey and worship God. He would be a god himself. The scriptures, our only source of information, gives us no account of the creation of the devil, but they represent him as in rebellion against Jehovah, and as being subject to God, who will punish him for his wickedness. This could not be, if he were a self-existing being.

2. No; the fall of Satan is no mystery; the fall of man is a mystery. That man was pure, that he fell to sin, that he became corrupt in nature, that he under condemnation justly all truth well certified in the scriptures. Satan could fall and become satanic on the same principle that man did fall and become depraved. We may not see this could be in either case, but that does not affect the truth.

### THE NEW COMMUNION DOCTRINE.

It has been our policy to let this question alone just as long as it would let us alone. It appears to our mind unfortunate that it should ever have been sprung. Surely we need much more to develop our churches than to agitate them over a question like this. We hoped that the practical judgment of the denomination would be a sufficient safeguard against the proposed innovation. And this has been mainly the case, but some of the churches are being troubled. Brethren in whose judgment we have confidence, say that the *Racoon* ought to be no longer silent. Therefore we shall review the arguments for the New Landmark next week. We have a few extremists now—more sound than sensible—who do deny it.

Joe Moore.

"Why, Jack, I never imagined you were a Christian." That is what a boor companion said to a church member once. Jack said he was over their own signatures, and Dr. W. A. Montgomery says the last

line with the fundamental intent and purpose of associational organization. If there are any agents, however, who wish to "obtrude themselves" on associations to advocate plows or objects not religious we advise that they be not suffered. As to missions, christian education, especially ministerial, either of these is the most religious business under heaven, and most worthy of the attention of all bodies convened "purely for religious purposes and business." Under this head we wish to say, that to our knowledge in not a few places there are a majority of Baptists who throw themselves across the path of progress, and then complain that the people are led away from them. And these obstructionists are generally preachers. Our conviction is that the people have the right to hear subjects discussed and then do as they think proper.

5. We think agents ought to avail themselves of every opportunity of disseminating knowledge. They ought to attend associations, and if invited to do so, preach and speak, and they ought to have special appointments, too. "Sow beside all waters" is the motto. "Inquirer" gets that it is the business of the agents by presenting facts to bring people into sympathy with his mission. Again, we never knew an Association that did not transact its own business and do as much of its preaching as they wished to do. Nor did we ever know an agent to preach unless invited to do so. Did Inquirer?

6. Thus hoodwinked. We are not acquainted with any hoodwinked associations except a few who are opposing ministerial education, state missions, etc., through the misrepresentation of some brethren, who perhaps do not themselves know what they say. A hoodwinked aspiration is a phial object. Will "Inquirer" tell us the name of the associations within his knowledge that have been hoodwinked by agents?

We are always suspicious of a man who is constantly looking for endorsements. Who ever heard of Jesse Mercer or J. B. Jeter or R. H. B. Baylor or J. P. Boyce ever constrained the action of a Baptist body into an endorsement of themselves. There is no necessity for endorsement in their cases, as we will never vote for any man for any position simply to endorse him. It is a man's right, and his actions are right, nothing of the kind is necessary, and if he is wrong, all the endorsement of the whole world cannot make him right. We prefer what we term "gilt-edge" paper.—*Brooklyn Herald*.

It is better to fail with clean hands than to succeed by dishonest and ignoble means.—*Baptist Courier*. We commend that thought to the attention of young men and boys.

At a Catholic Fair, in New Orleans prizes were voted to the most popular saloon keeper, the most popular liquor dealer, the most popular brewer. What an outrage!

What are pastors going to do about helping the *Record* this fall and winter? Brother, if you neglect this you will miss a chance of doing good.

Brother King says of the Coldwater Water Association: "Everything passed off pleasantly." Now let every one see that everything goes on pleasantly and well.

I want my churches to hear what you preached at the Association? When can you come this way?

1st. Is the Devil a self-existing spirit being?

2nd. If the Devil is a spirit created by God, who like man sinned and fell; is God in any manner chargeable with the evil influences of that fallen spirit, any more than that evil propensity of fallen man?

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# THE BAPTIST RECORD

JOHN D. DUKE, LOCAL EDITOR.

JACKSON, MISS.

THURSDAY, NOV. 11, 1880.

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**RAILROAD TIME-TABLE.**

**Chicago, St. Louis & New Orleans Railroad.**

Arrivals at Chicago—

10:50 p. m.  
E. 12:15 a. m.  
W. Freight. 7:30 a. m.

E. Freight. 6:35 p. m.  
Milk. 7:00 a. m.

Milk. 11:00 a. m.

W. Freight. 12:35 p. m.

W. Freight. 8:30 p. m.  
The Freight. 10:12 a. m.

Arrivals at St. Louis—

11:00 a. m.  
Arrivals at New Orleans—

2:50 a. m.  
Arrivals at Jackson—

3:30 a. m.

Arrivals at Memphis—

4:30 a. m.

Arrivals at Mobile—

5:00 a. m.

Arrivals at New York—

7:00 a. m.

**Mississippi & Tennessee RR.**

Arrivals at North Miss. 4:35 a. m.

Arrivals at Corinth 5:00 a. m.

Arrivals at Vicksburg 7:40 a. m.

Arrivals at Memphis 9:00 a. m.

**LOCAL NEWS.**

Smallpox still here on Tuesday.

We are again instructed to forbear to transact much with the Rebels, except to be very cautious.

**Always in the Front Rank!**

Starting Headlines Superiors! Starting Merit will Win! Our reputation firmly established with the good people of Mississippi. It is a maxim with our citizens that for something "Good" in the world there must be something "Bad".

W. MILLER & SONS,

Vicksburg, Miss.

We sincerely desire to announce that we are ready for the Fall Campaign.

Branson keeps all kinds of Sewing Machines and Attachments.

No advertisements will be found in this paper which are not well endorsed by truthful men. We will not be a party to a swindle if we know it. If we should find ourselves imposed upon by parties advertising in our columns, we will promptly expose the parties. Those who use our columns will find themselves in good company. If we cannot build up an advertising patronage on these principles, we will make an honest failure.

The Boston Comptroller is at work, and a man is expected from New Orleans who is astute enough to you can bring about a reconciliation. We include and severally mention proposed speaking offices as Comptrollers.

We know a young lady who for months past has been dying of consumption, who while she was sick, her husband, the minister, what not, prompted them to give her three dollars.

To CLERKS OF BAPTIST CHURCHES.—We will send to any Church Clerk who will send us 10cts., to pay postage, 20 Letters of Dismission, with letter of notification attached. Address the BAPTIST BOOK HOUSE, 227 Second St., Memphis, Tenn.

Please notice in another column the advertisement of Samuel L. Boyd, New Orleans. We feel that we can safely recommend his house. It is strongly endorsed by reliable men. We advise country merchants to give Mr. Boyd a trial before purchasing elsewhere.

My New Steam Engine is now running.

It is a good engine, though not any better than any other way. CHARLES WINKLEY, Steam Book and Job Printer, Jackson, Miss.

Sept. 36th.

Lemley's Diarrhea Syrup, 50¢ a bottle, and warranted to cure.

May 6th.

The advertisement of H. Duddy Coleman & Brother, New Orleans, will be found in another column. These gentlemen authorise us to say to our readers that they will make good all their representations. All they want is a fair trial. We believe they are safe men. Try them.

May 20th.

**NEWS AND SECULAR.**

Char. Smither, son of our townsmen Mr. Bob Smither, was badly hurt Tuesday last, near Bolivar, Tenn. He was running on a freight train as brakeman and was supposed to have been struck by some timbers while crossing a bridge. When found he was lying insensible on top of a car loaded with cotton. His wounds, though severe, are not considered dangerous.—*Oxford Leader.*

A negro named George Turner fired a carbine and fowling-piece belonging to Mr. John Johnson living between this place and Malvern Station, on Sunday night, destroying the entire crop. It seems Mr. John thought George stealing his crops, and made him pay two dollars for which George demanded a dollar, and to get even, he says, George then fired the bullet. Mr. J. promised him, and after shooting him twice, succeeded in arresting him.

Another negro, who signed a petition to the sheriff to furnish permission for license to sell whisky, the gentleman refused, when the negro said "sir." "All right, sir," will run my office again sometime. I will say, you don't get my vote for that, because my friends!" Exacted a promise of the negro to support their friends for office and prevent christians from being elected.

The issue was foreseen. We must decide to stand by the cause of temperance or that of intemperance. Are the people willing to be degraded to be the whisky king?

A merchant who signs a petition for a license to sell whisky, the gentleman refused, when the negro said "sir." "All right, sir," will run my office again sometime. I will say, you don't get my vote for that, because my friends!" Exacted a promise of the negro to support their friends for office and prevent christians from being elected.

The steamer J. M. White, enroute to Vicksburg, burst one of her side or supply pipes on the larboard side at two o'clock Sunday afternoon, near Stamp's Landing, fifty miles below here. She transferred her passengers to the steamer Natchez, and returned to New Orleans on one engine. She had a good passenger list and but little freight; the latter was taken back to New Orleans. Damage slight.

**Commercial Drummer Case.**

C. M. E. Taylor, of St. Louis, Mo., a commercial drummer, representing the school of Schaff & Bernheimer, of said city, was arrested here a short time since, for failing to pay under an ordinance of the city of Vicksburg, what is known as the "drummers' tax." He sued out a writ of habeas corpus, and on hearing, it

was agreed that he was selling or attempting to sell, by sample or representation, goods situated in St. Louis, Mo., which goods were not the growth or product of Mississippi. It was also agreed that he had failed to pay the drummer's tax, as demanded by the city of Vicksburg. The circuit judge discharged the relator, Taylor, on the ground that the ordinance under the state of facts presented, was repugnant to the commerce clause of the Federal constitution. We learn that an appeal will be taken by the city to the Supreme court. Judge Young will sit in early day give his opinion in writing.

Jackson, Miss.

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## THE BAPTIST RECORD.

### FAMILY CIRCLE.

CONDUCTED BY  
MRS. J. E. GAMBLE.

#### Under the Shadows.

O God! I come to Thee,  
With empty arms, and empty life's boast;  
With nothing hope or earthly comfort left!

Dear Father, pity me!

Come to Thee for right!  
As earthly comforts die—so must I look  
abide; for the refuge of Thy sheltering love  
I may forget my night!

Once human love was sweet!  
The heart is human, and hath human  
needs; And often in its helplessness it pleads  
For that which is not meet!

O God! how could I know—  
How could I see, with my weak, human  
eyes, That what I prayed for was a fair disguise  
To hide this bitter woe?

O, how I should foresee!  
All the dread anguish and this dark despair  
That came to me with my soul's answer  
Dear Father, comfort me!

Clasp me within Thine arms;  
And let Thy blessed love refine me.  
I have no other refuge save in Thee—  
Since earth hath lost its charms.

Humble my darkened way!  
Out from the shadows of this earthly  
night lead my darkened soul into the glorious  
light Of Thy most perfect day!

Flag of our Union.

#### Elder Melvin's Prize.

I feel that I should apologize to the competitors for this prize for having kept them so long in suspense. I have appreciated their anxiety, and sympathized with them in their eagerness to hear the result of their labors. But I have been quite unwell for more than two months, and have been obliged to tax their patience. I hope they will excuse my seeming neglect. Miss Ida Chambers, of Cuba Station, Ala., sent correct answers to every one of the questions except the one about the two Christian Lawyers. She gave the answer "Zenas and Apollos," whereas Brother Melvin's answer was "Zenas and Joseph of Arimathea." I received correct answers to all the questions except two from John and Henry Coleman, of Yazoo City. J. S. Risely, of Midway, sent up correct answers to all except three. If he answered other questions the answers failed to reach me. I have been surprised at the aptness to learn evinced by the children who have striven for the prize. They have been careful and painstaking in their study of the Bible, and have learned many valuable lessons from the precious Word. I must compliment them on their neatly written letters, and especially on the correct spelling. Will Brother Melvin tell in the next issue if the prize is won by any one?

M. T. G.

#### Willie or George?

BY REV. C. M. LIVINGSTON.

"My own precious brother going to die—die!—leave us! leave me! Never, never see him again! Can't you do something, doctor?"

"I've done all I can—all any one can, my poor child. I must tell you the whole truth, for you will soon see it; your brother is very near his end, and—"

"Oh! don't say it, don't Dr. Maxwell; you must not—you shall not; we will not let him die. It would kill mother. What would we do without precious Willie?" And throwing herself upon the lounge, the heart-broken sister gave way to a flood of tears. Her moans were heard in the room where her brother Willie was sweetly breathing his life out on the bosom of an unseen Friend. He was full of peace—and above the sobs and groans of waiting ones, he would break forth in singing as though he was about to join the heavenly choir. Stopping from failing strength, he called for his sister Mary, and was answered with her piercing cry of agony from the next room. But she was soon by his side to receive his last tender words, commanding her to Jesus, whose grace is promised his own sorrowing ones in every time of need. Lifting a last sweet trusting look to father, mother, brother George, his faithful physician, and much-loved pastor, he said: "Blessed Savior, into thy hands I commit my spirit." And it was all over. Willie Langston was over on the other shore, singing with angels and the spirits of just men made perfect.

Mary's hands were unclosed from those of the departed one, and she was gently lifted and carried to her own room and tenderly laid upon her own bed to weep over what seemed to her the most dreadful calamity that could possibly come into their happy home.

"Why did He do it? Take my own precious one away! So good, so beautiful; never was such a brother. Oh what trouble like this! We were such a happy family. Now this has come. Why was it my brother? Come back; oh come back, Willie."

But Willie was listening to the voice of his Redeemer and the music of "harpers, harping with their harps." What could draw him back to a world of tears and clouds from "a land of pure delight."

"Where saint immortal reign!"

Willie will never return to earth until he comes with the Lord, de-or, for her tears; cursing, sometimes!

sounding the skies with ten thousand of his saints.

It was in vain that her kind pastor told Mary of Willie's being now at rest in glory, and that he was all ripe for heaven, and wanted so much to be where the Savior reigns; that this world is not our home, and that in a very little while we all may see dear Willie wearing his crown, for we are faithful unto death; that we cannot say what might have happened to Willie if he had stayed here and grown to manhood; so many young men fall into temptation and bring sorrow to their home, bringing the gray hair of father and mother with sorrow to the grave.

"Oh, nothing so terrible can happen to us as precious Willie's dying. If he could but have lived I wouldn't have cared if he had been a little fast, if I could only have seen him and been with him, and heard him talk and sing."

"Poor child, I fear you do not know what you are saying. There are worse things than this peaceful death of your brother. You need not weep any more for him or ever be troubled about him, or lie awake nights wondering where he is or what he is doing. He is safe, Mary, safe. Can you be quite sure of that for any living young man? Do you know that one out of ten go astray, and that it might have—"

"No, no, no, my brother would never have gone astray. I wouldn't have let him. I would have kept him at home, and made it so pleasant with him and been patient with him and watched if anything should have happened. No, no, no," almost shouted the wretched sister in her excitement, "my brother never would have done wrong. I would have lived for him. Oh, I wish I could die with him! What is there to live for now?"

"For your dear, sorrowing parents, Mary, and for your brother George. Willie does not need you any more; George will for years."

And the gentle, faithful minister fell upon his knees before God, and his voice was mingled with the sons of father and mother and George, entreating so earnestly and persistently. As he closed his prayer whispering—"Amen" came from several voices—none, however, from Mary, who refused to be emulated, or to say in her heart, "The will of the Lord be done!" The Lord gave and the Lord hath takin' away, blessed be the name of the Lord."

Twelve months later, Mary and George were spending the evening across the way with a very dear friend. A few other young people were there. The hours were passing pleasantly by. At ten o'clock "refreshments" were served, and a dear friend offered it to Mary. She hesitated a moment; her face crimsoned; she remembered the words of her pastor spoken to her just one year before: "George will need you for years," and her warm statement: "No, no, no, my brother would never have gone astray. It wouldn't have let him. I would have kept him at home" and watched "and" and "I would have lived for him." She knew that the eyes of several brothers, her own among the rest, were bent upon her and perhaps their eternal fate was hanging upon her taking and tasting or not tasting that wine. But something kept saying: "It's only this once; nobody need drink because you do. Don't make a martyr of yourself. Drink what is set before you, asking no questions. May it be the mildest kind of wine. Are you going to be discourteous to your friend in her own house, and offend her forever, and perhaps make yourself a laughing stock and do no good to any one?"

She took it and drank it—the confident sister, who "would have watched over her precious Willie," if he only could have lived.

George had never seen wine offered to guests before. He knew how bitterly opposed to its use his parents were. Often had he heard Mary's denunciation of families who dared to offer the intoxicating cup, and her indignant denial of the possibility of her intimate friend's doing that very thing. When he saw his own sister lift that cup to her lips and actually exhaust it with a gay laugh, and even with a fling at "total abstainers," astonishment, shame and confusion seized his mind and, as in a moment, he reasoned all his former conviction away, and in imitation of his sister, he grasped the proffered glass, and—liked it. And when the company dispersed that evening, George Langston staggered homeward, his watchful sister trying to steady his steps, though herself just mercy enough with the wind to keep her from realizing that a darker shadow was about to cross the home threshold than the death of "precious Willie."

George "liked it." And almost with the first taste, he held out his hands body and soul for King Alcohol to put on his chains. A few months sufficed him to find the debauch of strong drink to like the base men who gathered there, and to come reeling home at midnight, cursing his father for keeping him out in the cold so long; cursing his mother when we entered the house that everything had gone smoothly, and we might have stayed away a month longer just as well as not, so far as the family left behind was concerned.

"This is such an easy house to do work in," said the woman. "I can go around all day, every day of the week, and not begin to feel so tired as I do after one day of work in the house I'm going back to." And ever afterward when any allusion was made to the time she spent in the house, it was always met with her

exclamation, "That is such an easy house to do work in!"

Rum made rapid time with a temperament such as George Langston's. Such would it do with some of my young readers if you but step on board this "Black Valley Train" by taking the first glass.

As the months went whirling by, and each night was a night of terror in the Langston home by the coming of a drunkard, his clothes bespattered with the filth of gutters iron which he had dragged himself; his eyes bloodshot, his words muttering, obscenity, blasphemy. Mary Langston at last understood that the peaceful bed-chamber, where a Christian brother died in triumph, is one thing, while that of a living maniac brother, maddened with rum, is quite another.

"Oh!" groaned the poor girl, on one of those dark nights when a fearful storm was raging without, and in the next room where Willie had slept in Jesus so lately, the awful screams of delirium tremens were uttered, "would to God he had died when Willie died, in his beauty and innocence!" I thought it was all a calamity then I found fault with my heavenly Father; I inwardly cursed the doctor for saying he must die, and our faithful minister, who tried to comfort me with the words:

"Taken from the evil to come; and I almost hated father and mother for saying, 'The will of the Lord be done.' I would not—I could not say 'Amen' to our minister's prayer of resignation. I refused to be comforted. I knew it was all wrong, then, that God was cruel, that the shock would kill dear mother. Oh, how blind I was and rebellious; and now—hear him, hear him; what dreadful woes—and, you did it, ay, you taught me—you; curse, his curse upon my sister—" What does he mean? Who did it? Did what I cried the terrified Mary, as she sprang into the room of her dying brother.

"There she comes, tempter, de stroyer," raved the maniac, at the top of his voice, as he sat up in bed and with clenched fists, hurled bitter curses at his sister. "See me, Mary, I'm diomed! doomed! No drunkard shall enter the kingdom of heaven!"—and I, one; I, George Langston, your brother; and you, you, you," he shouted, "and me astray back a corpse."

There's a greater calamity than the dying of a child of God. That is but going home to die no more. That greater is the First Glass, with the serpent and with its adder at the last.

May our heavenly Father give you grace to say, when he calls from your home a dear one up higher, as did a Christian mother, when looking into the coffin of her darling child: "I wish you much joy, my darling," and to call nothing but sin a calamity.

Something About Stairs.

As pine have saved a great many people's lives by not swallowing them, so stairs have saved a great many women's tempers and health by not having them to climb. Three days in a week, at least, the mother of a family who does her own work, must be on her feet from morning till night—washing-day, ironing-day, baking day—and in this country, sweeping-day and the day for getting the house work done, to be done.

If one of our boys were tempted to try the taste of liquor, we should prescribe for him "Jersey Lightning"—straight. The imminent probability is, that he would never muster courage to make a second attempt. It is the delicately "doctor-ed" and daintily disguised decoctions of person that insidiously lure our boys to destruction. Is it any wonder we insist upon "straight"?

It is on this same principle that we rather take to Ingersoll: The bold and shameless domagogue is so scandalously foul-mouthed, as to disgust every man who is not lost already to every true and generous sensibility; while a soft-spoken ingester of skeptical doubts would be far more dangerous to society at large.

We have some respect for a man who "believes in what he believes in," and speaks it out fearlessly. Oh! for a great increase of straight-out Baptists—Baptist Teachers.

The Dear Old Mother.

Honor the dear old mother. Time has scattered the snowflakes on her brow, plowed deep furrows on her cheeks, but, is not she sweet and beautiful now!

The lips are thin and shranken, but those are the lips which have kissed many a hot tear from the childish cheeks; and they are the sweetest lips in the world.

The eye is dim, yet it glows with the soft radiance of holy love which can never fade. Ah yes, she is a dear old mother! the sands have nearly run out, but she will go further and reach down lower for you than any other upon earth. You cannot walk into a midnight where she cannot see you; you cannot enter a prison whose bars will keep her out; you cannot mount a scaffold too high for her to reach that she may kiss and bless you in evidence of her deathless love. When the world shall despise and forsake you, when it leaves you to die by the wayside unnoticed, the dear old mother will gather you up in her feeble arms and carry you home to her bed, and tell you of all your virtues until you almost forget that your soul is disfigured by vice.

Love her tenderly, and cheer her declining years with holy devotion.

Ex.

The Religious Paper.

A prominent clergyman of Chicago, after enumerating the sins in the lower part of the body—for Torpid Liver—Headaches—Jaundice—Dizziness, Malaise, and all difficulties of the Kidneys, Liver, &c. etc. It recites the operation of the blood, and hence it is the best Blood Purifier. It is known to be the remedy that cures Bright's Disease. For Diabetes, use Warner's Safe Diabetic, made by Druggists and all dealers in the market. Try it.

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Willie will never return to earth until he comes with the Lord, de-or, for her tears; cursing, sometimes!

price in money. The cost at the most is only six pennies a week. There are many mothers who so prize the assistance of such a paper in the education of their families that they would sooner wear one hat less a year than dispense with their paper.

There are fathers who would buy a coat cheaper by the cost of the paper, rather than be deprived of its blessing. So deeply do I feel the need of such a paper as an educating force in my own life and home, that I count it not at all among the luxuries, but necessities of my table. And I am sure that where it is taken and read, and not laid upon the shelf to stay there, it will be an invaluable educator of both the home and the church in that life which we live by the faith of the Son of God."

Slander.

Nothing is so powerful to a person as slander. Yield in the least degree, and it will soon take possession of you. Listen once to wicked remarks and you will soon be used to them, and begin yourself to repeat them. Only hear something against somebody else's character whether you believe it or not, you will have an unpleasant feeling towards him when you see him next. You try to forget this, but you cannot; before you have had time to recover your good opinion, you will find you begin to suspect him.

"I dread the arrival of an American ship," said John Williams, the martyr missionary to the Pacific Islands; "for though she may have more missionaries in her cabin, she brings in her hold the death waters of damnation." Quite as emphatic was the testimony of the late Archdeacon of Bonhay, who, after thirty years' experience, said at a public meeting in London: "For an evangelical converted christian as the fruit of missionary labor, the drinking practices of the English make one thousand drunkards!" If the English were driven out of India to morrow, the chief trace of their having been there would be the number of drunkards left behind.

It is a speaker, you wish to be most effective, don't go bushwhacking and circumlocuting, and so on coaxed by words without knowledge, but drive straight at your point.

If you want to raise money for your church or Sunday-school, don't attempt it by indirect and doubtful methods—"ways that are dark, and tricks that are vain"—but go for it upright, downright, straight-on methods. State the need frankly, and ask for the money confidently, and seek the money honestly, and the church will get the money, but you will not only get the money, but the church will get an education—a benevolent development such as for all time to come will be of inestimable value.

If you have discovered any considerable characterisite in a friend or brother, bring it round about and hint it to his damage, but go straight to him and tell him of his fault and so you will do him the noblest service, and win his lasting gratitude.

Even if a man is disposed to lie, we should infinitely prefer to have him do it straight; for an outright lie is incomparably less mischievous than one that is mixed with the truth, to give it more dangerous currency.

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